Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

MODERN RELIGIOUS EXCITEMENTS.

The following extract is from Rev. Jason Whitman's sermon at the ordination of Rev. Mr Edes of Eastport. The object of the sermon is to shew that religious excitements are not the result of special divine influence.

But here, I shall be met with objections of a different kind. I shall be told that my principles, when carried out to their full extent, will go to the denial of all spiritual influence whatever. I shall be told that I claim all the credit of my Christian course to myself, and am not willing to give the glory to God and the influence of the spirit, where alone it belongs. But it is not so. I do indeed deny that there has been any manifestation of extraordinary or miraculous spiritual influence in the excitements that have prevailed around us. But surely this does not imply the denial of that ordinary spiritual influence which prevails at all times and in all places, and on which we all depend for all the progress we make in Christian improvement. Suppose that I see my neighbor walk a certain distance, and notice every step he takes, and see that he manifests nothing different in his movements from what would be manifested by any other man in walking the same distance. Suppose that afterwards my neighbor comes to me and tells me, that at the time when I was looking upon him he did not walk a single step, but that the Almighty miraculously carried him that distance. I deny the miracle. But in doing that I do not deny that the Almighty has given him strength to walk that distance. So too in regard to the excitements under notice. I observe every step that is taken, I see it followed by its natural consequences, I perceive that the result can with a good degree of certainty be calculated upon and predicted. If then I am told that this result is to be considered as something extraordinary and miraculous, I deny its extraordinary and miraculous nature. But in doing that I do not deny that God gives to every penitent sinner spiritual strength to repent and reform, and to every progressive Christian spiritual strength to pursue his Christian course. Yea, I contend earnestly, that every step which the repenting sinner takes as he returns to the path of virtue, or the progressive Christian as he presses on to perfection, he takes in the spiritual strength which God has given him, in precisely the same sense in which every step the traveller takes, he takes in the bodily strength which God has given him. And I would have it impressed upon the heart of every individual, that the traveller who has missed his way, has the same reason to expect that if he continues on in the wrong direction, the Almighty will at the appointed time miraculously arrest his course and convey him back to the paths in which he should walk, as the sinner has to expect that by any extraordinary interposition he shall be arrested in his course and carried back to the paths of virtue and holiness.

I say then to the objector, I give to God and to the influence of his spirit as much of the glory of my Christian course as you do. We differ only about the manner in which this spirit operates to promote our improvement. You say, that it makes you a proficient in Christian virtues and graces, without any exertions of your own. I say, that it affords me strength to exert myself in this cause. You say, that you have not yourself taken a single step in this course; but that the Almighty has worked a miracle in your behalf, and carried you along, and therefore to him you attribute all the glory. I say, that I have been fearfully and cautiously walking in this course, yet that I have not taken a single step in it but through the strength which God has given me, and therefore to him I attribute all the glory. I would pray as fervently as you, for the awakening, quickening and strengthening influences of the spirit, but I do not expect, that in answer to my prayer a miracle will be wrought to supersede the necessity of my exertions. I only expect, that as I exert myself I shall experience increased strength from my devotions. If in my morning prayer I utter the petition 'lead us not into temptation,' I do not expect that if I carelessly throw myself in the way of temptation, the Almighty will work a miracle to save me from its power. I only expect, that if I am watchful against temptation, I shall experience increased strength in withstanding its allurements. My views then do not imply the denial of all spiritual assistance. On the contrary, when carried out to the full extent and made to bear upon the principles of action, they lead to the grateful acknowledgement of this assistance, not merely on extraordinary occasions, when we experience peculiar feelings, but in the performance of every, even the most common Christian duty.

I shall be told too that my position is at direct variance with scripture. For that in the times of the apostles there were religious excitements and miraculous outpourings of the spirit. And I shall be asked why such things may not take place now as well as then. I answer, that the question of possibility, whether such things may or may not take place now, is one with which we have nothing to do. Our inquiry is upon a question of fact. Has there been an extraordinary and miraculous outpouring of the spirit in the excitements that have prevailed around us? I admit most fully and heartily the fact, that there were miraculous outpourings of the spirit in the days of the apostles. But I admit this fact upon evidence. What is that evidence? Turn to the account we have of the feast of Pentecost. What is the evidence that there was a miraculous outpouring of the spirit? Was it not that the subjects of it were miraculously endowed with the power of speaking intelligibly in languages before unknown to them? Was it not, that they ever after possessed the power of working miracles. Such is the evidence on which I admit the fact. On the same evidence I admit the fact, that there was a miraculous outpouring of the spirit at the preaching of Peter to Cornelius and his friends. And so too in the eighth chapter of Acts there is recorded a miraculous outpouring of the spirit. But this also is admitted on the evidence, that those who were the subjects of it were endowed with miraculous power. Such is the evidence on which we admit the fact that many in the times of the apostles were the subjects of miraculous spiritual influences. They were endowed with miraculous power. They could themselves work miracles.

But what is the evidence of a miraculous or special effusion of the spirit in the excitements of modern times? It is simply this. The subjects of this special miraculous spiritual influence profess to have *felt strangely*. This is the whole evidence. For there is no miraculous change of character, no greater change than is often seen in cases where there is no pretence to special spiritual influences. You perceive therefore that there is a broad difference between the two cases. When therefore you compare modern religious excitements with the miraculous effusions of the spirit in the days of the apostles, I say bring me your evidence, and evidence sufficient to convince a reasonable man. That you have *felt strangely*, is no evidence to me, that you are endowed with the power of working miracles. Let me see you work miracles, and I will admit that you have been the subject of a special, spiritual influence. You see then that I am not in opposition to scripture, that the miraculous outpourings of the spirit in the days of the apostles have no parallel in these modern excitements.

DANGERS OF INCONSTANCY IN RELIGION.

In Lord Clarendon's "History of the Rebellion," we find the following paragraph on the low estimation into which they are apt to fall, who from cowardice or selfish considerations of any kind are tempted to unfaithfulness to themselves and the party whom they have espoused in religion or in any other important interests. Having spoken with just censure of an eminent personage, who had thus incurred just suspicions of his honesty, he thus proceeds.

Certainly, there must be thought to be some extraordinary dislike, in the very primary law of nature, of such tergiversation and inconstancy; since we scarce find, in any story, a deserter of a trust, or party, he once adhered to, to be long prosperous, or in any eminent estimation with those to whom he resorts; though in the change, there may appear evident arguments of reason and justice; neither hath it been in the power, or prerogative of any authority, to preserve such men from the reproach, and jealousy, and scandal that naturally attends upon any defection. "I have not found evil in thee, since the day of thy coming unto me, unto this day; nevertheless the Lords favor thee not," was the profession of King Achish, when he dismissed David himself from marching with the army of the Philistines. And that expostulation of those Lords, "Wherewith should he reconcile himself unto his Master? should it not be with the heads of these men?" will be always an argument to raise a distrust of those who have eminently quitted their party. And the judgment of Fabius himself, which we touched before, of Cassius Altinius, was not much in their favor; for though he reprehended the proposition of sending him to Hannibal, yet he concluded, "that he would have no trust reposed in him, but that he should be kept in safe custody, with liberty to do any thing but go away, till the war was ended; *tum consultandum, utrum defectio prior plus merita sit pœnæ, an hic reditus veniæ.* As it falls out thus in civil affairs, and the breach of moral obligations, so it happens in spiritual defections and alterations in religion: for as among the Jews, the proselytes were civilly and charitably treated, without upbraidings or reproaches; yet it was provided, "That no proselyte should be eligible into the court of their Sanhedrin;" and in their very conversation, they had a caution of them; *Vel ad decimam usque generationem a proselytis cave*, was an aphorism amongst them. And our own observation and experience can give us few examples of men, who have changed their religion, and not fallen into jealousy and distrust, or disreputation, even with those with whom they side; that have made their future life less pleasant, and delightsome; which, it may be, happens only because we have rare instances of men of extraordinary parts or great minds, who have entertained those conversions.

These remarks are undoubtedly to be taken with some qualification. For honest conviction, and not selfish policy, may sometimes persuade men to a change of their opinions. But in general, these thoughts expressed by that noble writer will be found, like most of his reflections, to be founded in deep views of human life and character.

QUESTIONS REFERRING TO THE TRINITY.

The questions and answers which follow are from the tract published at Harrisburg, Pa. from which we gave some passages last week.

Question 5.

Was Jesus, the son of Mary, the Omniscient Being?—Did he know all things, past, present, and future?

Answer.

Of that day and that hour, knoweth no man, no, not the angels which are in Heaven, *neither the Son*, but the Father. Mark xiii. 32; See Matt. xxiv. 36.

Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends, for all things *that I have heard of my Father*, I have *made known* unto you. John xv. 10.

It is not for you to know the times or the seasons, which the *Father hath put in his own power*. Acts i. 7.

The revelation of Jesus Christ, *which God gave unto him*, to shew unto his servants things which must shortly come to pass. Rev. i. 1.

Conclusion.

Since Christ declares, that *he did not know the day of judgment*, his knowledge *was limited:* he cannot therefore be the Omniscient God, for He knows all things in the most absolute sense.

Question 6.

Was Jesus, the son of Mary, the Omnipotent Being?—Had he all power, *independent* of the Father?

Answer.

The Son can *do nothing of himself*. John v. 19.

I can *of mine own self do nothing*. John v. 30.

All *power is given* unto me in Heaven and in earth. Matt. xxviii. 18.

Conclusion.

In these passages Jesus declares that he had no power but what was *given* to him by the Father; he cannot, therefore be the Omnipotent God, who possesses in himself infinite and *underived power*.

Question 7.

Was Jesus of Nazareth, *immutable* either in body or in mind? Was he unchangeable in wisdom, in knowledge, in power, in authority, and in joy?

Answer.

He was "*tempted* of the Devil." Matt. iv. 1.

He was in all points *tempted* like as we are. Heb. iv. 15, and ii. 18.

He beheld the city and *wept* over it. Luke xix. 41.

Being in *great agony*, he prayed more earnestly. Luke xxii. 44.

There appeared an angel unto him from Heaven, *strengthening* him. Luke xxii. 43.

My soul (said Christ) is *exceedingly* sorrowful, even unto death. Matt. xxvi. 38.

He grew and *waxed strong in spirit*. Luke ii. 40.

Jesus *increased in wisdom* and in stature, and *in favor with God* and man. Luke ii. 52.

Jesus *groaned* in the spirit and *was troubled*. John xi. 33; and xiii. 21; and xii. 27.

He *hungered*. Luke iv. 2.

He said, I *thirst*. John xix. 28.

With desire I have *desired* to eat this passover with you before I *suffer*. Luke xxii. 15.

He began to be *sore amazed*, and very heavy. Mark xiv. 33.

He offered up *prayers* and *supplications with strong crying and tears*, to *Him* that was able to save him from death. Heb. v. 7.

Who for *the joy that was set before him*, endured the cross. Heb. xii. 2.

He *learned* obedience by the things which he *suffered*. Heb. v. 8.

Conclusion.

I am JEHOVAH, I *change not*, says God: (Mal. iii. 6.) but Jesus suffered as many changes as we do, and last of all, death; he cannot therefore be the *immutable* God.

Question 8.

Did Jesus Christ effect miracles by his *own inherent power*, or by the power of the Father?

Answer.

Thou hast given him power over all flesh. John xvii. 2.

Jesus of Nazareth, a man approved of God among you by *miracles*, &c. which *God did by him*. Acts ii. 22.

God anointed Jesus with the Holy Ghost and *with power*. Acts x. 38.

For though he was *crucified through weakness*, yet he liveth by the *power of God*. 2 Cor. xiii. 4; John vi. 57.

The *works* that I do *in my Father's name*, they bear witness of me. John x. 25.

The Father that *dwelleth in me*, HE DOETH THE WORKS. John xiv. 10.

Conclusion.

Thus we learn that Jesus *performed miracles*, not by any *power of his own*, but by the power which the Father *gave* him, or by the *energy* of the Father dwelling in him, clearly showing that he was dependent upon the Father in every work that he performed. This is not the character of the independent Sovereign of the Universe.

Question 9.

Was the *knowledge* of Jesus Christ inherent and underived?—or was it given to him by a superior?

Answer.

The Father loveth the Son, and *sheweth* him all things that himself doeth; and he will *shew* him greater works than these. John v. 20.

He that sent me is true; and I speak to the world those things which I have *heard of him*. John viii. 26, 38, 40.

How knoweth this man letters, having never learned? Jesus answered them, and said, my doctrine is *not mine*, but *his* that sent me. John vii. 15, 16.

The word which ye hear is not *mine*, but *his* that *sent me*. John xiv. 24.

For I have given them the words which *thou gavest me*. John xvii. 8.

But as my Father hath *taught me*, I speak these things. John viii. 28.

Conclusion.

These passages teach us that all the knowledge which Christ possessed, was *derived*, *given*, or *communicated* from the Father; he cannot, therefore, be *that great Being* whose knowledge is *underived* and *independent:* no, not even if his knowledge extended to *all things*. But from another part of the scriptures, (*See answer to Question 5,*) we learn that his knowledge *was limited*, which absolutely precludes the possibility of a full equality with God.

[From the Unitarian Monitor.]

ARGUMENT CONTINUED, FROM THE MORAL CHARACTER OF OUR LORD, IN FAVOR OF THE UNITARIAN BELIEF.

In two communications respecting the Unity of God, I have endeavored to present those scriptures only which furnish an *intentional* decision on the subject, by Jesus Christ himself. Aware of the unsatisfactoriness which to general readers especially must attend the common citation of texts where the *original design* is not always certainly indicated, and this is the case, I suspect, in regard to a large proportion which are employed in controversy, my object has been to select those only which must carry a good degree of assurance to every mind, that they are as pertinent in reality as appearance. In short, I have sought to exhibit not the *language*, but the *purpose* of the scriptures, and to make the *intention* of Jesus the basis of my argument. The design, I flattered myself, might appear particularly adapted to elicit truth.

I first brought forward the two instances in which Jesus was accused of making himself equal with God, and in which he denied the truth of the charges, in the most unequivocal manner,—in his answer to the one (John v.) referring all his powers to his Father, including those which Trinitarians consider as belonging to his Divinity,—and in his reply to the other, (John x.) observing that the title he had taken, which had given rise to the accusation, as well as any other title of the Godhead however exalted, might be properly assumed by him, as had been done by others before him, on account of his being a Messenger and Ambassador of God. Such were his answers, and *all* the answers he returned to the imputation of making himself equal with God. The effect was what might have been expected. His replies seem to have been received as a decisive refutation of the charge in every respect. The Jews never afterwards accused him of claiming an equality with God, not even at his last trial, when their ingenuity was racked to impeach him of blasphemy, of which this, in their estimation, would have been the grossest instance imaginable. In both these remarkable cases, the question of his personal equality with God was intelligibly, directly, and solemnly urged upon his attention,—the very question now at issue in the Christian world,—and his reply was equally intelligible, direct and solemn. "Is it or is it not true that you are literally equal with God?" Such was the demand; and twice did he clear himself from the imputation, without any reserve or qualification whatever,—yes, on the only two occasions when he had the opportunity to repel it. These were thought to be plain cases, in which the *intention* of Jesus was decisively indicated, so much so that it seems difficult to imagine how it could have been more so. If he possessed personal equality with God in any sense whatever, and this truth was essential to be believed, could he as an honest and intrepid teacher of that truth, when the doctrine was solemnly imputed to him, return an answer in which it was explained away without limitation or reserve, on grounds apparently the most rational, and with an effect the most decisive ever after, upon the minds of those who heard him? It seemed to me there could be but one reply to this inquiry.

But even still the argument may be pursued. These are not the only cases in which we seem to have an *intentional* decision of Jesus respecting this question. I have thus far only alleged the instances in which he met the accusation of his enemies. I will now introduce several in which he answered the deep solicitude of his friends.

Jesus observed to his disciples, "If ye had known me, ye should have known my Father also, and from henceforth ye know him and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus said unto him, Have I been so long time with you and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father, and how sayest thou, Shew us the Father?" (John xiv.) We behold the deepest interest in the mind of Philip concerning a subject which immediately involved the relation of Jesus to the Supreme Divinity. The Saviour had made a remark from which it might seem to be inferable, that to see him was to see the Father; and the inference would be correct in a mysterious point of view essential to be received, says the Trinitarian, because Jesus is equal with the Father in every respect. The obscurity of the observation, however, surprises Philip, and with a devout and eager curiosity he replies, "Shew us the Father, and it sufficeth us." His attention is absorbed upon this very subject,—"how can it be, that in seeing my blessed Master on earth, I behold my great heavenly Father? I do not understand this allusion of my Saviour." In this most interesting state of his mind,—how interesting indeed, provided it were necessary to believe that Jesus and his Father were mysteriously One,—he expresses his want of apprehension to Christ. Here then, if the Trinitarian doctrine be true, was a humble follower of Jesus unprepared to discern an *essential* truth of the Christian religion,—unable to conjecture how to see Jesus was to see the Father. Jesus perceives the poise on which his faith was hanging, or rather he marks the eventful stand of surprise and incredulity it had taken. The earnest request of his disciple is before him to explain this mystery,—and how *does* he explain it? How does he elucidate a fundamental doctrine, which encounters so powerfully the amazed curiosity of Philip? Does he say, "the doctrine may astonish you, yet, since I have expressed it, and since it is absolutely necessary you should believe that I am literally one in Godhead with *my* Father, so that to see me is equivalent to seeing the Father, I now assure you of its truth; and I will not incur the risk of blinding your mind by giving you some *lower* explanation of seeing the Father in me, without adverting to that which is the principal, and which is indispensable to your Christian faith." And now what *was* the reply, *in fact?* "Believest thou not that I am in the Father and the Father in me? The words that I speak unto you, I speak not of myself, but the Father who dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father." Such was his reply to Philip. An extended discourse ensues, which seems to have been addressed to the whole company present, but containing nothing further as to his relation to the Father, beyond what is exhibited in this answer to his disciple. And let us look at this answer, which was intended to explain to the devout solicitude of Philip how to see him was to see the Father. "Believest thou not that I am in the Father, and the Father in me?" Jesus, on several occasions employed this language to express intimate communion and fellowship, between his Father and himself, and not only so, but between his Father and himself and his *disciples* also. Thus in the remarkable prayer which closed this very discourse. "Neither pray I for these alone, but for them also which shall believe on me through their word; that *they all* may be one, as thou Father art in me and I in thee, that *they also* may be one in us;—I in *them* and thou in me, that *they* might be made perfect in one." Indeed, but in a verse or two immediately following this declaration to Philip, Jesus observes, "At that day, ye shall know that I am in my Father, and *ye* in me, and I in *you*." This shews he had no reference to personal equality or equal Divinity with God, else his *disciples* were possessed of this equality too. He then adds, "the words that I speak unto you I speak not of *myself*, but the Father who dwelleth in me, *he* doeth the works." Here is the full explanation, how to see him was to see the Father. He came in his Father's name. He spake the words his Father commanded him to speak. He did the works his Father enabled him to perform. He was his Father's messenger and ambassador;—therefore, he represented his Father, so that to see him was to see the Father. Such was his own explanation; and it is in remarkable unison with the answer he returned to the Jews when they accused him of making himself equal with God. Thus did he clear up to his anxious and curious disciple the seeming mystery of his words, "he that hath seen me hath seen the Father." He subjoins, "Believe me that I am in the Father and the Father in me, or else believe me for the very works' sake." Either take my *own* declaration of my being in the most intimate fellowship with my Father, or let my mighty works satisfy your mind, that I

am acting by his power. He then closes with this striking observation, that his disciples should be clothed with the same power which he exerted,—and should even be enabled to perform thereby greater works than he had done.

Thus ended his explanation to Philip, who afforded him so pertinent and constraining an opportunity to reveal his relation to his Father, in its strictest and sublimest sense,—who had invited his attention to the subject,—and had indicated such anxious solicitude to be informed, how "to see him was to see the Father." Suppose the Trinitarian doctrine imputed to these words to be actually true, and not only true, but necessary to be believed; and let every candid person decide how far it comported with the ingenuousness and benevolence of Jesus, to leave his disciple with an explanation which entirely avoided the fundamental point, and was thereby adapted to confirm him in the ignorance and misapprehension under which he labored.

I. N.

[For the Christian Register.]

STATE OF RELIGION AT BUFFALO, N. Y.

Mr Editor,—I was pleased to see attention called, in a recent number of your paper, to the state and interests of religion in Buffalo, N. Y. Late experience enables me to confirm the testimony of your correspondent. Buffalo, situated at the outlet of Lake Erie, and at the head of the Erie Canal, is a commanding station. "It is destined to become one the most important places in the State." It is visited of course by all who visit Niagara; and in the summer months especially, a vast current of trade, travel, and navigation passes through it in a constant stream. The present time affords a favorable crisis for building up a Unitarian Society in that place. With your correspondent I have no doubt, that were an efficient and popular minister settled over such a society there, many now connected with the Presbyterians, Baptists, and Episcopalians, would join it. There seems but too much reason to believe, likewise, that he has not stated more than the truth, in saying that "there are probably more infidels there than in any place, out of the large cities. Numbering so many as they do in their ranks, they do not find the necessity of concealing their principles to promote their pecuniary interest."

Your correspondent omitted to mention that a Unitarian society was formed in Buffalo last November. A private letter, dated Dec. 13, 1831, states that "Mr —— is now drawing a plan for a church, and we are determined to make the effort to build next season;" and the writer concludes with saying, "On the whole I feel much encouraged with the prospects before me, and shall continue to press forward the enterprize as fast as my circumstances and the state of things will permit."

I would direct attention to one point of the utmost importance to the success of this society. Everything, under Providence, depends upon their obtaining an "efficient and popular," a "pious and well educated teacher," and until such an one can be found, a regular supply of able preaching. New and distant Unitarian societies have a claim to our sympathy and aid. They rely much upon encouragement from this quarter. Such societies stand in more need than others more favorably situated, of the services of *able* men. Where a society is forming, everything is loose and disjointed. A good foundation is very essential. The work of building up is far more difficult than that of preserving the edifice after it has once been raised. The distance too is to be considered. Whoever labors in such a situation must toil alone. A sense of obligation continually weighs upon him, which the exercise of an uncommon strength of mind alone can prevent becoming oppressive. There is no question, no difficulty, no objection, not only relating to the correctness of his own and others' views, but to the truth of Christianity itself, which he may not have to meet. The practised talents of a professor of divinity united to those of a parish minister would not be too much, to answer every emergency. Should not public opinion call the first men to fill places of the highest responsibility? And should not such be highly esteemed for their work's sake? For what is the work? I should blush for myself, could I have manifested all the interest I have felt in relation to this subject, for a mere party end. Unitarianism—considered speculatively—is here but a secondary thing; and one, who, in the circumstances above pointed out, should regard the making of Unitarians as a primary object, would mistake his aim and waste his labor, would fail and would deserve to fail. The conflict is not so much between opposing sects of Christians, as between Christianity and Infidelity, good morals and licentiousness, those principles, habits, and tastes which elevate man to a spiritual being, and those which sink him to the level of the brute, to a mere animal existence and animal end; in short, between all that refines and exalts human nature, and all that debases man and corrupts society. Calvinism will destroy itself without direct opposition from its enemies. It is shaken by intestine jars. The crushing weight it strives to throw down upon its opponents is falling upon itself. Let it alone, it will die by its own hand. What is most to be feared, is, that when it falls, something worse will take its place; for such as it is, it is infinitely to be preferred to infidelity and irreligion. It should be the care, for it is the duty, of those who are able, to supply something better; that as fast as the minds of men are repelled from it, and let it go, they may lay hold on a stronger support, instead of being left upon the brink of a bottomless abyss, with nothing to lean upon.

I would not be understood to say, that the superior qualifications intimated above are indispensable to usefulness in such a place as Buffalo. The opinion was frequently expressed there, that a Unitarian preacher, of popular talents, would would soon fill a church to overflowing. Supposing it literally so, it would not necessarily imply the best possible religious condition of a society or a community. An influence is needed over the strongest minds, because from them an influence always goes out. Religion should be made respectable to the acute understanding, as well as grateful to the pious heart, and attractive to the tasteful or undisciplined fancy. A popular support is not all that is wanted. It is an unnatural state of society, when the populace bow their minds to the authority of religion, while the enlightened and influential either derisively stand aloof, or exhibit outward conformity attended with secret scorn, and feel no interest in manfully supporting what still they would not openly oppose. It is important that exertions should be well timed and well sustained. It is but the few who are willing to be martyrs (though such there are) and stand unmoved, or press on unmoved, against discouragement, obloquy and persecution. Many a wealthy man would aid a *promising* undertaking of this kind, who would never appear connected with it, were it evident from the first that it was not likely to succeed. In the present case, the cause of Liberal Christianity needs immediate encouragement from its friends, and the services of able and devoted ministers of Jesus Christ.

Yours, S.

[For the Christian Register.]

THE PASTOR'S WALK.

Mr Editor,—In the notices hitherto offered the reader relative to Mary E.—one among the shining lights of my charge—all was bright and full of promise. And thus it continued in the family of her father so far as her influence and example prevailed. Yet there is another of that circle of whom I am constrained, if her demeanor must be disclosed, to say many things in a tone of sorrow. I ought perhaps from some considerations to pass an instance of this nature in silence. Still this world is a chequered scene; and he who would portray all its realities, is compelled to hold up the doings of the impure and perverse, no less than those of the blameless, the self-sacrificing, and the excellent.

How was it possible, I have often inquired, that under so wise and tender instructions, any member of Mr E's family could be otherwise than good? How shall I explain this conduct—how account for these traits in Sarah? My peculiar regard for these children, their brother and remaining sister, made me a frequent visitor at their house, and led the mother to unfold many incidents in my hearing of which I am now to put my reader in possession.

From a child Sarah had exhibited qualities of mind and heart different from either of her sisters. In some points, it is true, there was a strong and beautiful resemblance among them. The same unassuming frankness, and an equal freedom from every shade of affectation was seen in her as in their character. And this was the more praiseworthy too, from those exposures to which a rare combination of personal charms naturally led her. To the virtue we have named, (for in her it rose to a virtue) she added an unwavering adherence to truth. No one, it is believed, ever detected from her lips those artful evasions and poor disguises, nor those hollow professions which escape so often the false and insincere. In converation she betrayed nothing of that arrogance and undue self-esteem which her attractions in society would ordinarily have fostered. There was a true simplicity in her manners and a readiness to pour forth her feelings and thoughts, even among those much inferior in talents and reputation to herself. And this all who knew her would often allude to, as affording in contrast with her striking defects one of the strangest inconsistencies of character. As if also to heighten this impression, she united to an utter selfishness in the small acts of life, a keen sensibility to the sufferings of those she regarded. Often indeed as I have passed in review those occasions on which I was a witness of her better emotions, has the thought come to my mind, what noble elements! O that these precious germs might expand beneath the genial beams of our holy faith.

But my wishes would day by day seem less availing. There were those with whom Sarah was forming an intimacy, who instead of quickening her generous impulses, were infusing into the very springs of her life and thought an earthly, polluting, deadly ingredient. They told her of the gracefulness of her form, of her lovely features—her superiority in all points to many of her associates, and she received when in the party of pleasure tokens of attention which confirmed their sayings. A spark was sufficient to raise the fearful flame. And here it was that a spirit of reckless independence commenced its desolating work within. There are enough inconsiderate men,—ready and delighting to soothe the earliest desire of praise in woman's heart. She was admired and caressed by gathering circles. And now as if to bind the unhappy victim with firmer cords her mental qualities drew others around her with offerings to her vanity. She was by nature richly endowed in the gifts of mind; and education had adorned and trained these talents to unusual extent. Her teacher, not himself insensible to her outward beauties, bestowed commending words upon her beyond the bounds of prudence. She gave him easy credit; and those who had done most to aid and favor her were the first to receive piercing wounds from her self-elated, ungrateful, cruel temper.

That mother, who had watched her infant hours and wiped those tears that so often flowed from untold wants—who in later years had spared herself no effort, privation, or sacrifice to promote her good, met now the bitter returns—of fearless disregard, of shameless contempt. Instead of employing her moments of leisure in those little domestic offices which a true child will always seek and render, she would be seen flaunting through the streets, in pursuit of others as gay, as void of filial affection and all the gentler virtues as herself. Or if a fragment of time offered between her school hours, it was sometimes seized to peruse an idle tale or a petty romance. Why was this debasing conduct? It arose, I believe, from an habitual indolence; and this was the necessary consequence of that false love of being independent.

I have been led to think of the causes of that strange ingratitude, which she, like not a few other children, discovered toward her parents. It sometimes springs, I am well persuaded, from mere *thoughtlessness*. For even Sarah, when in a calm moment made to perceive her duty, would relent, and strive for the time to do as she ought. The spirit that had come from the world was compelled at such moments to yield to her native tendencies. And how sad is the picture of a daughter pursuing daily that course, which in her sober hours she sees and feels to be wrong. Does she never consider, that much as she may deride and despise these warning voices, it is totally beyond her power to silence or close her ear against them. She is advancing with rapid steps to a period of life, in which the worse than useless books that now please will have lost their interest, when the companions that now flatter, and swell her pride will have reached the days of serious manhood—and when all that now fills her thoughts will seem dead and tame. And where is she then to turn for this careless glee? Will she find joy in reviving the memory of this neglect of her truest friends—this abusive language to a kind mother? Let her know that although she may now treat with disdain those who would advise, and reclaim her—a day of reckoning will come,—a day when that conscience, which as yet speaks to her in faint whispers, will send terror and awe into her soul. Whenever we meet with such an one, it is a cause not of anger, but unfeigned sorrow. Moved with compassion we cannot but mourn for her delusion, ingratitude, and folly. Before it is too late, we conjure her, and all like her, to begin the cultivation of a grateful spirit—to do for their friends what to them is of small personal momemt, but to her is of present and shall be of eternal weight. B.

[For the Christian Register.]

ROMANS VIII. 29, 30.

Mr Editor,—If you, or some of your correspondents will give an explanation of the following passages of scripture, you will highly gratify one, and I dare say many, of your readers.

Romans viii. 29, 30. "For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them also he called; and whom he called, them he also justified; and whom he justified, them he also glorified."

How is the predestination here spoken of to be understood, and who were they, that were predestinated? Z.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 25, 1832.

EXPLANATION OF ROMANS VIII. 29, 30.

The communication of an anonymous correspondent, inserted above, ought to have received attention long before now, since bearing as it does the Post mark,—"Wilton, N. H. *August 5*,"—it must have been in our possession several months. We are able to offer no other apology for our neglect than that we were not aware of having such a communication till recently, when it was accidently discovered among our papers. It gives us pleasure to have at last an opportunity to answer our correspondent's inquiry.

The Apostle was speaking of the consolations, supports and encouragements, which the gospel was suited to afford Christians, whether Jews or Gentiles, in such seasons of persecution and trial as his Roman converts had begun to experience. "We know," says he, verse 28, "that all things work together for good to them that love God, to them who are the called according to his purpose." Remark here that, by *the called*, Paul meant simply, Christians, or those who had received and were faithfully using the privileges of the gospel; and that by the expression, *according to his purpose*, he referred to no other sort of divine decree, than the intention of God to bestow Christian privileges on certain communities of men, the Romans for instance, so soon as they should become qualified to use them well and to extend them to others. We say *privileges* and *communities*, because nothing was further from Paul's mind in this passage, than the idea that God had, by an *arbitrary* plan of election, predestinated certain *individuals* to *salvation* in the future world. His whole discourse relates to *privileges* conferred on communities in *the present life*; leaving it to be understood, of course, that every one's condition beyond the grave will correspond to the manner in which he uses his privileges on this side of it.

The Apostle accordingly proceeds, verses 29 and 30: *For whom he did foreknow*, i. e. foresaw would be, (as the Romans for instance) so circumstanced and disposed as to receive profit by Christianity, *he also did predestinate*, i. e. determined, on the ground of this foresight of their circumstances and disposition, *to be conformed to the image of his Son*, i. e. to attain that holiness and happiness, of which Christ had exhibited so eminent an example; *that he might be the first-born of many brethren*, i. e. so that Jesus should not be the only partaker of true holiness and happiness, but should have multitudes to share them with him,—of whom, however, he would of course be first, chief, and head. *Moreover whom he did predestinate, them he also called*, i. e. whom he determined, upon the foresight above mentioned, to put in the way of true holiness and happiness, he in due time invited by the ministers of Christ to the privileges or means of the gospel; *and whom he called, them he also justified*, i. e. those whom he invited to gospel privileges or means he approved on their acceptance and faithful use of them, *and whom he justified them he also glorified*, i. e. such as he approved, for their acceptance and fidelity he distinguished and honored with extraordinary manifestations of his spirit, and with the strongest expectations of future glory.

CENTENNIAL ANNIVERSARY OF THE BIRTH OF WASHINGTON.

The centennial anniversary of the birth of Washington was celebrated on the 22d inst. in various places around us, and probably in the principal cities and towns throughout our country. In this city, the day was ushered in by the ringing of bells, and the firing of cannon, which were repeated also at noon, and at sunset. Our citizens manifested their respect for the day by a general suspension of business, and by attendance on the public exhibitions and exercises of the day, not the least interesting of which was a procession in the morning, through our principal streets, of the officers and members of the Fire Department of the city, with their engines and other apparatus.

At 12 o'clock a procession was formed at the State House consisting of public officers, members of the Legislature and others, who were escorted to the Old South Church by several companies of Light Infantry.

The services at the Church were appropriate and impressive. An able discourse was delivered by Hon. Francis C. Gray, with great animation and energy, and though long was listened to throughout with much interest.

Among the musical performances was the following

ORIGINAL HYMN.

To thee, beneath whose eye
Each circling century
Obedient rolls,
Our nation, in its prime,
Looked with a faith sublime,
And trusted in "the time
That tried men's souls —"

When, from this gate of heaven,*
People and priest were driven
By fire and sword,
And, where thy saints had prayed,
The harness'd war-horse neighed,
And horsemen's trumpets brayed
In harsh accord.

Nor was our fathers' trust,
Thou Mighty One and Just,
Then put to shame:
"Up to the hills" for light,
Looked they in peril's night,
And, from yon guardian height,†
Deliverance came.

There, like an ange form,
Sent down to still a storm,
Stood WASHINGTON!
Clouds broke and roll'd away;
Foes fled in pale dismay;
Wreathed were his brows with bay,
When war was done.

God of our sires and sons,
Let other Washingtons
Our country bless,
And, like the brave and wise
Of by-gone centuries,
Show that true greatness lies
In righteousness.

* The Old South Church was taken possession of by the British, while they held Boston, and converted into barracks for the cavalry, the pews being cut up for fuel, or used in constructing stalls for the horses.

† From his position on "Dorchester Heights," that overlook the town, General Washington succeeded in compelling the British forces to evacuate Boston.

After the public services a procession was formed at the City Hall consisting of the municipal authorities, public officers and others, who proceeded to Faneuil Hall and partook of a dinner there provided. The hall was handsomely decorated and the tables richly provided. The number of guests, we understand, was about seven hundred.

One of the most interesting incidents, connected with the celebration, was the appearpearance in the Senate Chamber, where they were first introduced, and afterwards in Faneuil Hall, of the two Representatives of the Cherokee nation, who, we understand, have visited Boston for the purpose of obtaining aid in prosecuting the claims of their nation. No tribute paid on that day to the memory of Washington was more just or more expressive than that offered by Mr Boudinott, one of these gentlemen, who in a brief address at the table, with much feeling and eloquence, celebrated Washington as the "Friend and Father of his nation;" and having extolled the humanity, generosity and good faith, which that illustrious chief ever maintained in his intercourse with them, concluded with offering a sentiment in honor of "the policy of Washington towards the Indians." This speech and sentiment were received with great enthusiasm.

A happy allusion was also made on this occasion to the mother of Washington. Hon Alexander H. Everett, having been requested to offer a sentiment, said,

That he had been reminded, by a toast which had just been given in honor of the mother of Washington, of an anecdote which he had recently met with in the newspapers, and which he would mention as an introduction to another sentiment on the same subject. A French traveller—he believed the Marquis de Chastellux, who visited this country not long after the close of the war—called at the residence of Mrs Washington to present his respects to her. In the conversation which passed between them, he of course enlarged a good deal upon the brilliant achievements of the American Hero. Mrs Washington listened to him with complacency, and when he had finished, said to him in reply; *I have never been surprised at what George has done; he was always a good boy.* If sublimity consists in expressing the noblest thoughts in the simplest and most natural style, Mr E. said, that he had met with few things more sublime than this, among the most remarkable of the recorded sayings of ancient or modern times. He rejoiced to learn from the newspapers, that it was in contemplation to erect a monument to the mother of Washington, at the place of her residence. This was just and proper; but after all, her real monument is to be found in the character of her incomparable *boy*. Mr E. proposed the following toast;

The memory of Mary Washington—*the good mother of a good boy.*

"Religious excitements not the result of special divine influence." Mr Whitman's Ordination Sermon.

This sermon was preached by Rev. Jason Whitman, of Saco, Me., at the Ordination of Rev. Edward H. Edes, at Eastport, Nov. 15, 1831. It is very creditable to the author, and cannot fail of doing good wherever the errors he combats prevail. It is appropriate to the times, and satisfactorily explains a point of deep interest. Revivalists labor to persuade people that the religious excitements which are here and there got up in these days, are the result of *special* divine influence. Mr Whitman—taking for his text Ezekiel xviii. 25. "Hear, now, O house of Israel, is not my way equal; are not your ways unequal?"—shows that such is not the fact, and then answers several objections to his position, the two last of which appear on our first page.

Appended to the sermon is a well written and affectionate "Right Hand of Fellowship" by Rev. Mr Edes of Canton.

RELIGIOUS INTELLIGENCE.

Sunday Evening Lectures by Unitarian Clergymen. The Lecture tomorrow evening will be delivered at Rev. Mr Motte's Meeting house, corner of Washington and Castle Streets, at half past six o'clock.

Evangelical Missionary Society. The Treasurer of the Evangelical Missionary Society acknowledges the receipt of thirty dollars from Rev. Dr Parker, being a contribution from the Female Society of the South Parish in Portsmouth.

Installation. The Rev. James W. Thompson will be installed over the Independent Congregational Church in Barton Square, Salem, on Wednesday, March 7th. Sermon by Rev. F. W. P. Greenwood, of this city.

Election Sermon. The Senate on Thursday last made choice of Rev. W. B. O. Peabody, of Springfield, to preach the annual Election Sermon, in January next.

Unitarian Association in Providence, R. I. We copy below from the Providence Journal, an account of the formation of a numerous and respectable Association, auxiliary to the American Unitarian Association. We hope that other parishes may be induced to imitate this good example. In every Unitarian Society in the land there may be and there ought to be an auxiliary to the A. U. A.

A meeting of gentlemen was held on Monday evening, Jan. 23d, agreeably to previous notice, at the Vestry of Westminster Church, to consider the expediency of forming an Association auxiliary to the American Unitarian Association, for the town of Providence.

Rev. Mr Farley was called to the chair, and Mr Seth Padelford appointed Secretary.

The meeting was opened with prayer by the Chairman.

The objects of the meeting having been considered, it was, on motion, unanimously resolved, that it is expedient to form an Association auxiliary to the American Unitarian Association, for the town of Providence.

A Committee being appointed for the purpose, retired, and returned soon after with the draft of a Constitution,—which having been duly considered and amended, was adopted in the form following:

CONSTITUTION.

Article 1. This Association shall be styled, "The Providence Association, auxiliary to the American Unitarian Association."

Art. 2. Its objects shall be, in general, those of the American Unitarian Association, viz.; to diffuse the knowledge, and promote the interests of pure Christianity.

Art. 3. Its members shall each pay at least one dollar, annually, to that Association; or contribute each thirty dollars as a life subscription thereto.

Art. 4. The officers shall be, a President, Vice-President, Secretary, two Treasurers, and a Standing Committee of five members, who, together, shall constitute a Board of Directors, three of whom shall constitute a quorum; who shall manage the concerns of the Association, correspond with the Executive Committee of the General Association, and, at their discretion, make to that committee an annual report.

Art. 5. The President shall preside at all meetings, whether of the Association or of the Board of Directors; and in case he is absent, the Vice President: and if both are absent, a President *pro tempore* shall be chosen. The Secretary shall record the proceedings of all meetings. At all meetings of the Association thirteen members shall form a quorum.

Art. 6. The Treasurers shall solicit and collect subscriptions, and transmit the amount collected to the Treasurer of the General Association.

Art. 7. The annual meeting of the Association shall be held on the evening of the second Wednesday of October, in each year, at the Vestry of Westminster Church, when the officers shall be chosen, who shall hold their respective offices until others are elected. A semi-annual meeting of the Association shall be held on the evening of the second Wednesday of April, in each year, at the Lecture-room of the First Congregational Church. Special meetings may at any time be called by the Board of Directors, at

the request of any two members of the Association; and all meetings can be notified from the pulpits of the respective Churches, on the Sunday previous to the time of holding the same.

Art. 8. On the evening of the annual meeting, after the choice of officers, a public meeting shall be held, at such place as the Board of Directors may appoint; at which a discourse shall be delivered by such person as the pastors of the two Unitarian Churches may select; or at which there shall be a public discussion, according to the discretion of the Board.

Art. 9. A Depository may at any time be established by the Board of Directors, subject to their control.

After the constitution was adopted, it was voted, to proceed to the election of officers, to hold their respective offices until the first annual meeting on the second Wednesday of October next, or until others can be chosen; and the following gentlemen were elected:

Rev. Dr Edes, *President.*
Rev. Mr Farley, *Vice President.*
Mr Seth Padelford, *Secretary.*
Messrs. S. K. Rathbone, John H. Hamlin, } *Treasurers.*
Messrs. Charles Holden, John C. Jenckes, Matthew Watson, John J. Stimpson, Charles G. Greene, } *Standing Committee.*

The meeting was soon afterwards dissolved.

☞ It is perfectly understood, that all persons, of both sexes, in the town of Providence and its vicinity, who feel interested in the objects of the Association, may become members by applying to either of the Treasurers, and paying one dollar per annum into the Treasury. Each member is entitled to one copy of each of the monthly publications of the General Association, during each year of his subscription.

OBITUARY.

[For the Christian Register.]

MR WILLIAM PENNIMAN.

Died at Brookline, on Monday, 13th inst., Mr William Penniman, aged 22, a member of the middle class at the Theological School at Cambridge.

It is a tribute due to virtue no less than to affection, to commemorate departed worth. To the friends of the subject of this notice, their own hearts will best tell their loss. It is to others that we would hold him up as a pattern worthy of their warmest admiration.

Of all this world's prizes he considered intellectual excellence as alone worth the winning; and this not from any arbitrary distinction it might confer—but from the consciousness that in obtaining it he was exercising the noblest privilege that heaven has granted us. It was not with him the cold dictate of duty—it was the free impulse of a noble nature—to which he yielded the generous enthusiasm of youthful genius. The numerous proofs he has left us of this passion for intellectual exertion are all stamped with a richness, chasteness, and elegance which justified the proudest anticipations of the future, while they reflect abundant honor on the few but well spent days that were allotted him.

Nor was the effect of the ennobling pursuits to which he was addicted less conspicuous in the elevated tone they imparted to his moral character. Not content with exemplary purity—he delighted in the exercise of active virtue, a stranger to all unworthy feelings—he cultivated and displayed whatever is generous or noble in the human heart, in all its warmth, depths and strength During his last illness, his anxiety was rather for others than himself—and when hope had long lost its illusive power he bade her still hover near to shorten the pangs of the long farewell.

Indeed so happily blended and tempered were the shining qualities of his mind with the mild lustre of his social domestic virtues, that we know not whether we should most lament the generous and true hearted friend—the affectionate and devoted *son*—or the ornament of the profession he had just embraced.

DOMESTIC INTELLIGENCE.

MASSACHUSETTS LEGISLATURE.

In the Senate, Friday Feb. 17th. Ordered in concurrence, that the Committee on Parishes be instructed to inquire into the expediency of a revision of the laws relating to parishes, public worship and religious freedom. A petition was presented that the Legislature appropriate the reversionary interest of the Commonwealth in the Warren Bridge, for one year, in aid of the completion of Bunker Hill Monument.—The petition together with the petition of Bunker Hill Monument Association, at the last session, was committed to the Committee on Education. The Committee on Agriculture were directed to consider the expediency of exempting from taxation lands hereafter made nurseriesof Forest trees.

In the House of Representatives. It was ordered that a Committee be appointed to consider the expediency of providing by law for the payment of the Representatives of the General Court, in a manner different from that now practised. Bills were reported, repealing parts of the act to prevent riots, and parts of an act against profane cursing and swearing.

In the Senate, on Saturday. The petition of the President &c. of Williams College was referred to the next General Court. The memorial of the Selectmen of Norwich and al. was presented, protesting against the pending amendment of the Constitution, in the third article of the Bill of Rights. A resolve was reported respecting Boston South Bridge and a bill to incorporate Bellingham Cotton Manufacturing Co. The Judiciary Committee were directed to consider the expediency of abolishing imprisonment for debt, on all debts less than fifty dollars. Bills enacted, To change the name of the Ætna Insurance Co; to straighten the lines of Bellingham, Franklin and Medway; in addition to an act to incorporate Hampshire and Hampden Canal Co.; additional to an act regulating Fishery in Taunton Great River; additional to an act establishing Hampshire and Hampden Turnpike Co.; to incorporate Prospect Hill Observatory Corporation; to cede to the U. States the jurisdiction of Nix's Mate. [These bills severally passed to be enacted in the House of Representatives on Friday the 17th inst.]

In the House of Representatives. A Committee was instructed to consider the expediency of amending the acts relative to Highways, so as more speedily to remove the inconvenience attending heavy snows. Reports were made by Committees, on the subject of protecting property entrusted to factors, and respecting recording mortgages of personal property, that it is inexpedient to legislate thereon. A report was made that it is inexpedient to legislate farther respecting the compensation to jurors. Bills enacted,—To incorporate the Pawtucket Academy; New Bedford Marine Railway and Wharf Co.; to incorporate the Fellenburg Academy.

In the Senate, on Monday, Feb. 20th. A bill from the House, farther providing for the punishment of attempts to commit murder, was committed to the Judiciary Committee. The Committee on Agriculture, on an order relating to the culture of Forest trees reported that it is inexpedient to legislate thereon.

In the House of Representatives. A petition of the Proprietors of the First Unitarian Church in Danvers was offered, praying for an alteration of their act of incorporation. A Committee was appointed to take into consideration the expediency of removing the seat of Government to the town of Worcester, or some other central part of the Commonwealth. The bill giving farther remedies in Equity, was indefinitely postponed.

In the Senate, on Tuesday. A petition was presented to incorporate the Worcester Female Seminary. The Committee reported upon the various petitions relating to the enclosure of Cambridge Common, concluding with the declaration that it is inexpedient to legislate thereon. Bills were reported to incorporate the Fitchburg, Warren, Danvers, Concord, and Adams Banks, and to increase the capital of the Franklin Bank.

In the House of Representatives. The bill to incorporate the Fellenburg Academy was amended and passed to be enacted. A resolve was passed providing for a revision of the General Laws. The bill in addition to an act to regulate the jurisdiction and proceedings of Courts of Probate was rejected.

[On Wednesday, the 22d, but little business was done in either House. The Legislature adjourned at an early hour to attend the public ceremonies of the day.]

In the Senate, A bill was reported respecting agencies of Insurance Companies incorporated out of this Commonwealth.

In the House of Representatives. It was ordered that the Committee on Education be instructed to inquire into the expediency of providing a fund to furnish, in certain cases, common schools with apparatus and books, and such other aid as may be deemed necessary to raise the standard of common school education, and to inquire whether the best interests of learning do not demand the appointment of a superintendent of common schools. The resolve on the petition of the President and Fellows of Harvard College, was indefinitely postponed.

In the Senate, on Thursday. A bill from the House was read additional to an act regulating notices of petitions to the General Court. The bill from the House repealing parts of acts to prevent riots, and against profane swearing, was committed to the Committee on Education. Bills were reported to incorporate the Mercantile Bank, in Boston, and the Bristol Co. Bank. Bills were reported by the Judiciary Committee respecting appeals from judgments of Courts of Common Pleas, and providing for the punishment of attempts to commit murder. Bills were reported to incorporate the Fishing Insurance Co in Provincetown, and the Lowell Mutual Fire Insurance Co. The resolve for a revision of the general laws was reported without amendment. Rev. W. B. O. Peabody of Springfield, was chosen to preach the next Election sermon.

In the House of Representatives. A report was made on so much of the Governor's Message as relates to the jurisdiction of the Supreme Judicial Court, and the Court of Common Pleas in criminal cases. The Committee on Manufactures were instructed to consider the expediency of altering or amending a law passed March 17th 1831, entitled an act for the &c. for the inspection of sole leather. A report making further provision for the general survey of the Commonwealth, passed in concurrence. A report was made that it is expedient that a second session of the Legislature should be held, to commence on the first Wednesday in October, and that the Legislature may have a recess from and after Wednesday next. Bills enacted,—Additional to acts regulating the fishery in Monatiquot and Merrimac rivers, &c. and to incorporate the Proprietors of Taunton Hotel. The report of the Joint Committee on the report of the Valuation Committee, was accepted in concurrence.

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Right of Voting. On the 9th inst. the Senate passed the following order.

Ordered, That the Justices of the Supreme Judicial Court, be requested, as soon as may be convenient, to give their opinion on the following Question:

Whether those persons who are exempted from taxation by Town Assessors, under the authority given them in the following clause in the usual Tax Acts of the Commonwealth,—"And if there be any persons who by reason of age, infirmity, or poverty, may be unable to contribute towards the public charges, in the judgment of the said Assessors respectively, they may exempt the polls and estates of such persons, or abate any part of what they are assessed, as the said assessors may deem just and equitable,"—and who have the requisite qualifications as to the age and residence, are entitled to vote for Governor, Lieutenant Governor, Senators and Representatives, under the third article of the Amendmen's to the Constitution.

The Supreme Court have given the following opinion with the reasons on which it is founded.

On the whole, our opinion is, that the persons in question are not excluded from the right of voting as *paupers;* that they are not entitled to vote, without paying taxes, as *citizens exempted by law from taxation;* and that if they have actually paid no tax, assessed within two years next preceding such election, though such non-payment was occasioned by an exemption or abatement, under the discretionary authority of the Assessors, such persons are not entitled to vote; but if they have in fact paid any tax assessed within two years previous, that they are entitled to vote in any election for Governor, Lieutenant Governor, Senators and Representatives.

TWENTY SECOND CONGRESS.

Several petitions have been presented to both Houses, for a renewal of the Charter of the Bank of the United States. Application has been made by a Joint Committee appointed by the Senate and House of Representatives for the removal of the remains of Washington to the Capitol for interment; the application was refused by Mr John A. Washington, the present proprietor of Mount Vernon. A message was received by the House of Representatives from the President of the United States recommending farther measures for the removal of the Indians. A bill for the settlement of the claims of South Carolina, for services rendered during the last war, has passed the House of Representatives. The new apportionment bill has passed both Houses. The following statement from the Baltimore Patriot, shows the number of Representatives to which each State is at present entitled, and the number to which each State will be entitled under the new ratio. Fortyseven thousand is the number fixed by the new law for one Representative.

	Present No.	No. by new ratio.	Fractions.
Maine	7	8	17,833
New Hampshire	6	5	30,826
Massachusetts	13	12	37,614
Rhode Island	2	2	1,799
Connecticut	6	6	11,465
Vermont	5	5	42,147
New York	34	40	5,101
New Jersey	6	6	33,722
Pennsylvania	26	28	12,472
Delaware	1	1	27,732
Maryland	9	8	24,243
Virginia	22	21	21,803
North Carolina	13	13	19,647
South Carolina	9	9	25,735
Georgia	7	9	511
Kentucky	12	13	1,732
Tennessee	9	13	5,163
Ohio	14	19	29,582
Indiana	3	7	9,130
Mississippi	1	2	14,958
Illinois	1	3	14,047
Louisiana	3	3	28,804
Missouri	1	2	35,019
Alabama	3	5	24,008
	—	—	
			475,478

American Lyceum. We copy the following from the National Intelligencer of the 16th inst.

Some time in the year 1826 a proposal and a plan for a National Society for the promotion of Education, was published in the American Journal of Education. At that time, a name, by which the institution should be known, had not been adopted. Within a few weeks, however, a society upon the plan proposed was organized by thirty or forty farmers and mechanics in a small village in the central part of Massachusetts, under the title of "The Milbury Branch of the American Lyceum." In a short time fifteen or twenty similar societies were formed in the same vicinity, and delegates appointed from each, who met in the town of Leicester, and organized "The Worcester County Lyceum." The plan, operations, and success, of these Lyceums in the county of Worcester, being given to the public through various weekly, monthly, and quarterly journals, their example was soon followed by many villages in nearly every State and section of the Union.

From this humble, but dignified and republican origin, the Lyceum has become, in the strictest and highest sense of the word, a National institution, and consists of more than nine hundred village or town societes, seventy or eighty county Lyceums, thirteen State societies, and a National Lyceum, designed as a bond of union to the whole system, with a prospect of extending its blessings to every village and neighborhood in the country, by furnishing them with the means of co operating in its exercises.

Marshall's Washington. The portrait of Washington, engraved for the new edition of Marshall's Life of Washington, by Mr Longacre, is one of the finest specimens of American advancement in the art. In Europe, it would be deemed worthy of the reputation of any engraver of London or Paris. We have seen the first volume of the new edition of the Life, to be published by Mr James Crissy, of our city. The typographical execution of it is very good, and the work,—written over as it has been by the celebrated judge, its author—will be comprised in two octavo volumes of upwards of 500 pages each, well bound, each with a sufficient index.

Bowdoin College. The Legislature of Maine has passed a Bill, which is now before the House, abolishing the office of President of Bowdoin College, and creating the office of Chancellor, whose duties are to be similar to those of a President. It also provides, that all vacancies in the boards of Overseers and Trustees shall be filled by appointment of the Governor and Council. The Chancellor *must* be a layman by this Act, nor can more than one fifth part of either board consist of clergymen.

FOREIGN INTELLIGENCE.

France. An arrival at Norfolk on the 11th, from Liverpool states that a Paris paper of Jan. 1st, mentions that a report prevailed of the abdication of Louis Philip in favor of the Duke of Orleans; the intelligence is not confirmed by later arrivals. A Paris date of Jan. 13th, says that General Lafayette has been very ill, but has so far recovered as to be able to go out. The word "subjects," applied to the people of France in their relation to the King, has occasioned much excitement. One hundred and four Deputies have entered a protest against its use. General Lafayette, with six others who were not present at the sitting of the Chamber, have written to that body expressing their assent to the principles of the protest.

England. London papers state positively, that the King of England has determined to create a sufficient number of new Peers to carry the Reform Bill through the House of Lords. The number of new Peers will amount to 45 or 50. Among the number four Irishmen are mentioned. The cholera was confidently believed to be on the decline; returns, however, dated January 8th, state 29 new cases at Newcastle, seven at Gateshead and several at other places. The report of Jan 9th, states 66 new cases at Newcastle, at Gateshead 14, and a number at various places. At Sunderland no new case has occurred.

Spain and Portugal. The King of Spain has determined to assist Don Miguel against the attempt of Don Pedro to recover the crown of Portugal.

Belgium. It is ascertained that Russia has refused to ratify the proceedings of the London conference relative to the treaty between Holland and Belgium. It is believed that Prussia and Austria have adopted the same course.

Turkey and Egypt. The Garde Nationale of Marseilles of January 6th, announces the arrival of a vessel which left Constantinople on the 30th of November, bringing intelligence that the Porte had declared war against the Pacha of Egypt. This intelligence was at first doubted, but a Venice date of Dec. 23d says "Letters from Alexandria confirm the accounts of a complete rupture between the Pacha of Egypt and the Porte. A letter received at Vienna from Constantinople dated Dec. 10th, states that hostilities had already commenced, and that the Pacha had thus far been successful.

MARRIAGES.

In this city, Mr William J. Holmes to Miss Elizabeth Phelps, of Lancaster; Mr Hobart Spencer to Miss Lydia Jones.

On Thurday evening, the 16th inst. by Rev. Mr Barrett, Mr Charles Pendexter to Miss Susan Tilson, both of Boston.

In Taunton, Mr Christopher A. Hack, printer of the Columbian Reporter, to Miss Sarah Seaver.

In Newburyport, Mr Elias P. Dole, of Salisbury, to Miss Hannah G. Wadleigh, of Newbury; Capt. James Cook to Miss Adeline Lord.

In Haverhill, Mr Edwin Harriman to Miss Sarah G. E. Chase.

DEATHS.

In this city, John Eliot, youngest child of Mr Henry J. Oliver, aged 5; Mrs Eliza Hansell, 62; on Friday, Mrs Hannah Allen, widow of the late Joseph Allen, Esq. of Worcester, aged 83.

In Charlestown, Mrs Elizabeth, aged 75, wife of Mr Isaac Learned, late of Brighton.

At Jamaica Plain, Mrs Prudence Parker, relict of the late John Parker, Esq.

In Dorchester, Mr Walter A. Baxter.

In Lexington, Elizabeth, aged 90, widow of the late John Williams.

In Lynn, Mr Joshua Cushing, formerly of Salem, aged 57.

In Berlin, on Thursday the 16th inst., Mrs Abigail Merriam, aged 76 years.

In New Gloucester, Me. Captain Moses Bennet, a revolutionary pensioner, aged 77.

In Portsmouth, widow Abigail Janvrin, 100 years and 8 months.

In New Ipswich, Capt. Zaccheus Walker, aged 81, an officer of the revolution.

In Burlington, Thomas Skelton, aged 26.

In Providence, Hon. Nathaniel Searle, LL. D. aged 60.

In Washington, Joseph H. Clark, Esq. a native of this city, lately arrived from London, aged 47.

NEW COLLECTION OF SACRED MUSIC.

LINCOLN & EDMANDS, Boston, and HUBBARD & EDMANDS, Cincinnati, are now publishing, to be issued early in the spring, The

NATIONAL CHURCH HARMONY:

Containing pieces of Music in the following order;

1. Tunes calculated for the commencement, middle, and close of public worship.

2. Anthems and Select Pieces for Fasts, Thanksgivings, Christmas, Missionary Meetings, Sabbath Schools, Ordinations, Dedications, and Anniversaries of New Year, &c.

3. To the work will be prefixed plain rudiments of the science of Music.

This work will be distinguished by the following traits, the value of which will be readily acknowledged.

The tunes are so arranged, that on each page will be found those of different character, with such relative keys, as to enable choirs to pass from one to the other, when the words of a Hymn change from a cheerful to a plaintive, or from a plaintive to a cheerful character.

The Harmony will be placed on the staff with the air, in distinct Notes, but so small as to leave the part to be sung perfectly plain. This will be a great facility to those players who wish to perfect themselves in giving to the piano and organ this double expression, which never fails to give delight to the lovers of music. This scientific improvement, too, is very seasonable at this time, when church and family organs, and piano fortes, are daily multiplying among us.

This is to be an unchanging book. Numerous, and, we think, just complaints having been long reiterated by the public, in consequence of the frequent alterations of the best approved tunes, which create vexation and confusion among every class of performers, as well as bring a great pecuniary burden on individuals by rendering necessary the purchasing of new editions—the Publishers have determined that the music in this volume, shall remain unaltered, and that the pieces shall always retain their relative places on the same folio. When new tunes are added, they will be thrown into an appendix. Thus the perplexities and expenses to which the public are now subjected, by *alterations*, will be avoided by the use of this Collection. Feb. 25.

THE SCRIPTURAL INTERPRETER.

Just published by L. C. BOWLES, No. 124 Washington Street, *The Scriptural Interpreter*, Vol. II. No. 2. for February, 1832.

CONTENTS.

Translation and Exposition—Matt. vi. 1—18. The Feast of Tabernacles. Uses of the Jewish Feasts. The Evangelists have written a true History. Simplicity of design in the Evangelists. The Preaching recorded in the Book of the Acts. Feb. 25.

MASSACHUSETTS REGISTER,
For 1832.

For sale at LINCOLN & EDMANDS Bookstore, No. 59 Washington Street. Feb. 25.

ARCHITECTURE.

A few copies of Shaw's Architecture, illustrated with ninetyfive copperplate engravings, (being the remainder of the edition) for sale by LINCOLN & EDMANDS, No. 59 Washington Street. Feb. 25.

LEIGHTON'S WORKS.

Just published, and for sale by LINCOLN & EDMANDS, No. 59 Washington Street, "The Select Works of Archbishop Leighton.—With an Introductory View of the Life, Character and Writings of the Author." By George B. Cheever. Feb. 25.

NOTICE

The subscriber having disposed of the entire stock in trade of the store which he recently fitted up in Court street, has resumed his station in the store of the Company, SAM'L N. BREWER & BROTHERS, Nos. 90 and 92 Washington street, where he will be happy to wait upon his friends and patrons.

WM. A. BREWER.

TO FAMILIES.

The subscribers have made such arrangements in the retail department of their Store as shall always insure the attention of one of the firm to the dispensation of family medicines and the compounding of physicians' prescriptions. The long experience in the business, together with *constant personal attention*, and the command of an extensive and select stock, they trust will enlist an increase of that patronage, which has so long been bestowed upon their establishment. Thankful for past favors, it will ever be their endeavor to merit the confidence of the public.

SAM'L N. BREWER & BROTHERS.
Sam'l N. Brewer, Nath'l Brewer, Wm. A. Brewer, }
At the old established stand, sign of the "Good Samaritan," Nos. 90 and 92 Washington street, (near City Hall,) Boston.

☞ N. B. Medicines may be obtained at any hour of the night by ringing the "Night Bell." Jan. 24. 6t

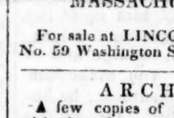
ORDERS FOR ENGLISH BOOKS.

Orders received at this Office and promptly answered, for English Books. Feb. 18.

WARE'S DISCOURSES ON THE OFFICES AND CHARACTER OF JESUS CHRIST.

The cheap edition of these discourses may be obtained at this Office. Feb. 18.

NEW ARRANGEMENT.



Boston, Fitzwilliam, and *Brattleborough* Mail Stage. The public are respectfully informed that the mail stage on the above route will in future leave the General Stage Office, Wildes', No 11. Elm street, Boston, every Tuesday, Thursday and Sunday, at 5 o'clock, A. M. and arrive in Brattleborough, at 9 A. M., where it intersects all the Western, Southern, and Northern stages. C. FIELD, *Agent,* Boston. Feb. 4. tf.

TREATISE ON THEOLOGY.

For sale at CARTER & HENDEE'S and C. W. WILKINS, "A Treatise upon Theological Subjects, containing an Exposition and Defence of the great Doctrines of Natural and Revealed Religion, by William S. Andrews." 3tis. Jan. 28.

WANTED.

The first number of the present volume of the Christian Register. Those subscribers who do not keep files, and can conveniently spare it will do us a favor by forwarding it by mail. Feb. 18.

RAMMOHUN ROY'S WORKS.

The Theological writings of this distinguished man in one vol. 8vo, may be obtained at this Office. Feb. 18.

FAMILY SERMONS AND PRAYERS.

PROPOSALS FOR PUBLISHING
SERMONS, ACCOMPANIED BY SUITABLE PRAYERS, DESIGNED TO BE USED IN FAMILIES.
Being the *Second Volume.*
EDITED BY THE REV. J. R. BEARD.

This Volume contains Sermons by distinguished clergymen of England, Ireland, Scotland, Geneva, and United States of America.

From the Advertisement to the London Edition.

If the tone of this volume should seem too elevated, in a literary point of view, to answer the purposes for which it is designed, the Editor begs it may be borne in mind, that he wished to provide discourses to be read by heads of families themselves, and by those of their children who had come to riper years, as well as to the assmbled family, or specially to servants

So far is the Editor from thinking the intellectual character of these discourses too high, that he would gladly see the highest powers of the highest and strongest minds devoted to the service of the pulpit, and then perhaps it would be found out, that what has sometimes been thought profundity, has been but dullness, and that the much deprecated style of alleged metaphysical preaching is often as guiltless of thought, as it is acknowleged to be of feeling; then, as in all kinds of literature, that would be deemed the best discourse, which most effectually secured the proposed ends; then it would appear, that elegance of writing is not incompatible with greatness of effect; that to move, you need not descend; that to be understood, you need not be common-place; and that to prepare a discourse, which is to be pronounced from the pulpit, not read in the study, or if read in private, read with a view to exercise the heart at least as much as the mind; which should, therefore, deal in address, not disquisition; which should abound in appeal, not syllogisms; which should aim to move, much more than to teach—that to prepare a discourse in the style of an essay, is a miserable mistake, that impeaches the taste as much as the heart of a Christian minister. With these veiws of what a discourse should be, the Editor has great pleasure in directing attention to the sermons, with which his volume is enriched and adorned, from the pens of ministers who hold a high station in the church of Geneva. Thinking, as he does, that they approach to what a sermon ought to be, he takes the liberty to express a hope, that they may exercise an influence in this country, by shewing how admirably literary excellence may be harmonized with forcible writing and powerful appeal.

Great as is the importance of most of the subjects treated of in this volume, the Editor feels assured that many will think with him, in placing before all others the merciful attention to the moral and spiritual wants of the neglected poor, which is enforced in a manner that does equal credit to his principles as a Christian and his talents as a writer, in the sermon by Dr Tuckerman [of Boston, U. S. A.] The Editor ventures to entertain a hope, that this discourse may do something to forward the establishment, in this country, of missions similar to that which exist in Boston; and to lead the members of families to use—each and all, the young and the old, male and female—their influence, in exertions made by themselves, not by proxy, in a degree greater than may have hitherto been done, to improve the moral, spiritual, and physical condition of the poor and depraved of their respective neighborhoods.

Manchester, Oct. 1831.

CONDITIONS.

I. The work will be handsomely printed on Superfine paper, and new Pica type, making a volume of about five hundred pages, octavo, uniform with the first volume of the American edition.

II. The price to Subscribers will be two dollars, bound in cloth.

LEONARD C. BOWLES, *Publisher,*
No. 124 Washington Street, Boston.
Feb. 18.

ADAMS FEMALE ACADEMY.
DERRY, N. H.

This institution will be continued under the superintendence of C. C. P. Gale, A. M. who will be aided by suitable Female Assistants.

It is proposed in the system of education here adopted, to give, in their highest possible degree, a thorough and extensive course of education to Females.

The following are among the principal treatises used—Porter's Analysis of Rhetorical Delivery, Woodbridge's and Willard's Universal Geography and Atlas, History of the United States, English Grammar and Exercises, Intellectual and Practical Arithmetic, Algebra, Grund's Geometry, Linear Drawing, Natural Philosophy, Astronomy, Political Class Book, Chemistry, Lincoln's Botany, Animal Economy, Intellectual Philosophy, Newman's Rhetoric, Hedge's Logic, Evidences of Christianity, Moral Philosophy, Natural Theology, History of England, Robertson's Scotland and America, Goldsmith's Greece and Rome, Tyler's History. Instruction is also given in Latin, French, and Italian, without additional charge of tuition.

Original compositions are required from all the scholars once a fortnight. To those who shall complete the prescribed course will be presented Testimonials of Approbation from the board of Trustees.

The Institution is furnished with a good Library, Philosophical Apparatus and Chemical Laboratory. It is designed that the Seminary shall be most strictly devoted to study and improvement; hence no individual will be continued a member longer than she shall evince a decided inclination vigorously to apply herself to study.

Suitable boarding houses are provided for the accommodation of young Ladies from abroad, which are under the direction of the Government of the Seminary, and are superintended by families, in whom parents may place full confidence, that their children shall receive every kindness and attention.

The friends of the scholars are respectfully invited to visit the Seminary, at all times, and attend the recitations.

The following may be considered a near estimate of the expenses of a pupil for one term:—

For board including washing, fuel, and light,	$19 50 to	22 00
Use of Broks and Stationary,	1 00	3 00
Tuition,	5 00	5 00
	$25 50	$30 75

The year of the School will commence on the third Wednesday of April, and the first quarter will continue thirteen weeks. C. S. THOM,
Secretary to the Board of Trustees.

The Examining Committee in November last, made the following Report to the Trustees;—

Derry, N. H. November 1, 1831.

The Committee on Examination appointed by the Trustees of the Adams Female Academy, report;—That they have attended, yesterday and to-day, to the duty assigned them, and have to express their high gratification in the appearance of the Academy. They have had evidence of great diligence and success in a great variety of good studies, on the part of the pupils; and evidence of very judicious and faithful teaching on the part of the instructers.

The Committee cannot help congratulating the Trustees on the condition of the school, and they carry home with them the most favorable impressions respecting the Institution, and they cordially recommend it to the public patronage.

Hosea Hildreth, Peter Chadwick, Bailey Loring, Jonathan Clement, R. Waldo Emerson, William Barry, Moses G. Thomas, } Committee.
Feb. 18. 2wis1w1ap.

TUCKER'S LIGHT OF NATURE.

For sale at the Christian Register Office, "Tucker's Light of Nature," in 4 vols, Feb. 18.

SELECTED POETRY.

We copy some verses from the Christian Advocate and Journal, omiting others, the sentiment of which we cannot approve.

TO A MOTHER,
ON THE DEATH OF HER CHILD.

She was call'd to the conflict, 'twas short and severe,
She passed through the valley, 'twas lonely and drear,
With the monster awhile the weak captive contended,
Then God touch'd the spring, and the striving was ended.

As earth died on her vision, there shone from afar
A glory surpassing the bright morning star;
And her spirit rose up from mortality's chain,
Through the might of His word who for sinners was slain.

Ere she knew that this life is a season of sorrow,
Or that hopes of to-day oft expire with to-morrow;
Ere her steps had grown weary of earth's rugged soil,
Or her heart become heavy with trouble and toil,

She has gone to the region where sorrow has flown,
And the anguish of dying is forever unknown;
She has gone to a calmer and holier rest
Than the infant of earth on its own mother's breast.

She has gone where the rose on her cheek will bloom
With a lustre unblanch'd by the shade of the tomb;
Where the beauty and grace of her form will improve,
'Till it vies with the brightest wing'd seraphs above.

She has gone to her Saviour, or ever the dew
Of the baptismal font had exhaled from her brow
Ere the breath of pollution a stain had impress'd,
Or the pain of transgression her conscience distress'd.

[From the Cincinnati Journal.]

WHAT IS DEATH?

I ask'd the laughing bright-hair'd boy,
As he bounded on in his innocent joy;—
His eye with accustom'd lustre shone,
To him it was a word unknown.

I ask'd the fair as she flew along
The mazy dance, to the sound of song;
She paused not on her giddy way,
She answer'd not, but turn'd away.

I ask'd the man of silvery hairs,
As he totter'd on with years and cares;
He shook his head, and was eager yet
To bear that load, and death forget.

The toiling fool, as he pass'd by
With hurried step and anxious eye,
I asked next, and heard a groan
From his hoarded heaps, but of answer none.

I bent me o'er the bed of death,
And ask'd as I watch'd the passing breath;
But by the foe that heart was crush'd,
The voice of reply was forever hush'd.

I search'd amid the place of tombs,
And fearfully ask'd of its silent glooms:
Surely, surely, ye can tell,
None are so drear, none know so well!

O tell me, sepulchres! I said,
And echo answer'd from the dead;—
I only heard among the trees,
By the hollow graves, the moaning breeze.

In tears I sought the Bible then,
And saw, writ by Jehovah's pen:
To the wicked 'tis undying pain,
To the righteous 'tis eternal gain.

[From the Monthly Repository.]

SONNET.

"The eye is not satisfied with seeing, nor the ear filled with hearing."—Eccles. i. 8.

Yes! it is so; there is no pausing here;
The soul is not, nor can be satisfied;
"Fair scenes fill not the eye, nor sounds the ear;"
Nought can appease desire, while aught's denied.
Like the great ocean, where th' eternal tide
Ebbs, flows, and rests not; or the vaster sphere
And flood of universe, whose atoms ride
There circuits endless, is th' human spirit here.

Oh! let us turn this craving appetite,
This thirst unquenchable, towards wholesome food
And "living waters." And since it is right
That we should strive, at least we'll strive for good.
Then what seems hardship else, will so prove best;
And Nature's statute, Virtue's high behest.

MISCELLANEOUS.

EDUCATION OF FEMALES.

The following passages we extract with pleasure from the excellent lecture on the education of females delivered before the American Institute of Instruction, by George B. Emerson, Esq. He had spoken of the relations of woman as daughter, sister, and mistress of a family, in which the duties, virtues, and blessed influence of those relations, when faithfully discharged, are happily described. It is then remarked;

The highest relation which a woman can sustain is that of mother. To the mother is in a great degree committed the formation of the physical, moral, intellectual and religious character of her child.

2. It is in infancy and early childhood that the various propensities exhibit themselves and the moral habits are formed. Most of the virtues are partly habits, and partly principles, and where the habit already exists, the principle is most easily implanted. This is not the place to make a catalogue of the virtues; it will be sufficient to make mention of a few of the most essential, of which the habit might and should be formed almost from the beginning. Respect for truth, the most vital of all principles in the human character, must be inculcated and formed as a habit, long before the full perception of right and wrong is awakened. If not formed then, the finger of God alone can form it. If a child be allowed to grow up in the habit of concealment, duplicity and falsehood, his case is almost hopeless. The whole heart must be changed before the deep poison can be washed out. Of the like nature are frankness and obedience. Gentleness and modesty also are doubtless in a great measure habits, which can be formed only by the influence of a gentle hand. Cheerfulness, too, a habit as well as a gift, I need not say how precious to its possessor, may be gradually and imperceptibly created in early years by the constant influence of cheerful looks and voices.

3. To a mother also is committed the intellect of her child. On her, more than any other individual, it will depend to awaken the various faculties at their right season and in just and harmonious proportion. The relation between the mind of man and the universe in which he is placed by the Creator of both, is established for wise purposes which it becomes us to inquire into and reverence. They are laws of our existence. The child opens his eyes to the light, in the midst of objects on which he is to act and which are to act on him during life, and there is enough in him to give full play to all his powers. Is it to no purpose that he is so placed, and are we at liberty to disregard these indications of his destiny? The discipline of the moral powers begins with the first dawn of perception, and is never intermitted. Not a look nor a tone is without its influence. Those who have observed most attentively, have thought that the discipline of the mental powers begins not much later. Curiosity is active, the attention is excited, the memory is exerted, before the first word can be pronounced. How soon after do eager looks and questions show that mind is already busy. Then it is that the wary care of a mother is necessary to give a right direction to the active powers, to gratify and stimulate the curiosity, to direct the attention, and to guard against false prejudices. The innumerable questions which a sensible child asks, demand an answer; his mind turns with intense earnestness, upon the objects spread about him upon the beautiful earth. A true and reasonable answer delights the little questioner, and prompts farther inquiry. Imagination and reason spring into action; and the child rises from the real world into the ideal and possible. Then commences the great investigation of causes, the instinct of which God has implanted in the soul of his rational creature, to lead him up to the *first* cause. Answer his questions aright, gratify this instinct of reason, indulge him in this luxury of inquiry, and you make him feel the delights of rational existence; he becomes an intellectual creature. Or, on the contrary, meet his ardent gaze with a look of cold indifference or stupid ignorance, show him that you know not or care not for the subjects of his inquiries; turn him away from the bright regions of reality and thought which are opening upon him, with the pain of repulse and disappointment,—you have quenched the divine spark perhaps forever; henceforth to him a veil almost impenetrable is thrown over what is most beautiful and exciting in the physical and the moral world.

A primrose by the river's brim,
A yellow primrose is to him,
And it is nothing more.

No one, who has lived with an inquisitive child, will say that a small amount of knowledge and little thought are sufficient to enable you to answer, satisfactorily to yourself and to him, his innumerable questions as to the properties, uses, and causes of all he sees. Will any one say that they are not to be answered, and that slight preparation of study and discipline need be made by the mother, to enable her to watch the first dawnings of reason, to foster and train the various powers, and to supply at right times and suitably the materials for their growth?

4. But a still higher office is committed to the mother. It is for her to form the religious character of her child. It has been observed by those who have had charge of deserted orphan children, that upon one who has never felt the influence of parental care and affection, it is extremely difficult to impress an idea of the paternal character of God. A mother's love is necessary to prepare the affections, and it is on a heart subdued and softened by maternal kindness that the soft rain and gentle dew of religious instruction should distil, and the seeds of a religious character be implanted. I need not say how easily, on a heart so prepared, the idea of a kind, watchful, protecting, earthly parent may be expanded into a conception of the infinite benevolence, watchfulness and protection of a Father in heaven. The *fear* of God may be impressed afterwards. But the perfect love which casts out fear grows naturally only in the bosom of a child. Then may an idea of God be implanted which shall be associated with whatever is grand and beautiful and happy which shall not come as a spectre, to haunt the dreams of night and sickness, but shall be an ever present spirit, guiding in paths of truth, sustaining in weakness and temptation, and protecting from every form of evil. A child may be taught to know himself, to understand something of the spiritual nature of his soul, to examine his motives, to feel his own weakness, to guard against sin from within and from without, to subdue his passions, to respect the superior authority of his conscience as of the image of God within him, in short, to distrust and yet reverence himself. This may be done and ought to be done. Of how little value is all the rest of education in comparison with it. It can be done only by a mother who is sensible of her spiritual nature, who feel the greatness of her charge and her responsibility. It is only such a mother, who will consider the invitation to her child—come unto me early—as a command upon herself to bring him.

REV. ROBERT HALL.

Sir James M'Intosh, who was a friend and classmate of Mr Hall, has recently written a biography of him to accompany an edition of his works. He gives the following remarkable account of the reverend gentleman's sermon on modern infidelity.

"He preached it first at Bristol in October, 1800, and again at Cambridge, in the month of November. Having yielded to the solicitations of his friends, and consented to its publication, there remained two difficulties; that of writing down the sermon, (of which not a sentence was upon paper,) and that of superintending the press."

Dr Gregory's voluntary offer was accepted for the latter, but the writing Mr Hall undertook himself—

"With great reluctance, on account of the severe pains even then (and indeed much earlier,) he experienced, when remaining long in a sitting posture. The work, in consequence, proceeded slowly, and with many interruptions. At first, I obtained from him eight pages, and took them to the printer; after a few days, four pages more; then a more violent attack of his distressing pain in the back compelled him to write two or three pages while *lying on the floor;* and soon afterwards, a still more violent paroxysm occasioned a longer suspension of his labor. After an interval of a week, the work was renewed, at the joint entreaty of myself and other friends. It was pursued in the same manner, two or three pages being obtained for the printer at one time; a similar portion after a day or two; until, at the end of seven weeks, the task was completed. During the whole time of the composition, thus conducted, Mr Hall never saw a single page of the printer's work. When I applied for 'more copy,' he asked me what he had written last, and then proceeded. Very often, after he had given me a small portion, he would enquire if he had written it nearly in the words which he had employed in delivering it orally. After he had written down the striking apostrophe which occurs at about page 76 of most editions,—"Eternal God! on what are thine enemies intent!" What are those enterprises of guilt and horror, that, for the safety of their performers, require to be enveloped in a darkness which the eye of heaven must not *penetrate;*' he asked, 'Did I say *penetrate*, Sir, when I preached it?' 'Yes.' 'Do you think, Sir, I may venture to alter it? for no man who considered the force of the English language would use a word of three syllables there, but from absolute necessity.' 'You are doubtless at liberty to alter it, if you think well.' 'Then be so good, Sir, as to take your pencil, and for *penetrate* put *pierce*. *Pierce* is the word, Sir, and the only word to be used there.' I have now the evidence of this before me, in the entire manuscript, which I carefully preserve among my richest literary treasures.

"At the end of seven weeks, Mr Hall's labor thus conducted, being, greatly to his delight, brought to a close, I presented him with a complete copy of his printed sermon, not one word of which he had seen in its progress.

"During this interval, he had preached at least twenty times, had paid his pastoral visits, as usual, had been often in the society of the literary men with whom he then associated, and had, with all his characteristic ardor, carried on simultaneously, two distinct courses of reading."

CHRONOLOGICAL TABLE FOR MDCCCXXX--XXXI.

The following review of the principal events of the year ending June 30, 1831, are taken principally from the American Quarterly Register, for August, 1831.

JULY.

On the 30th of June, the French commenced the siege of Algiers. By two o'clock, P. M. on the 5th of July, the French flag waved from all the towers of the city, and from the palace of the Dey. The booty was valued at 60,000,000 francs, a sum nearly equal to the expense of the expedition.

But conquest abroad was soon succeeded by revolution at home. The success of a foreign enterprise, however brilliant, could not long divert the attention of the people from the threatening features in the government of Charles X. which a subservient ministry were daily rendering more odious and alarming. The publication of *the ordinances*, the dissolution of the Chamber of Deputies, the reduction of their number from 430 to 258, and the constituent body of the whole of France to about 20,000 wealthy proprietors, the virtual annulling of the mode of election by ballot, and finally, the re-establishing of the censorship of the press, excited astonishment and indignation, and led at once to the resolution of forcible resistance. The night of the 28th, was one of fearful preparation. "The fauxbourgs of the French capital decided the problem of a revolution which overthrew the dynasty of the Bourbons, and shook many of the thrones of Europe." On Wednesday, the 29th, for five or six hours, there was deadly warfare between the troops and the populace. The next day, the troops had all the stillness of midnight. About eleven o'clock, the king changed his counsels, and withdrew his ordinances, and before three o'clock of the afternoon, (Thursday, July 30,) Paris was evacuated of the royal troops. Three days in Paris had done the work of campaigns, and for the whole of France, and the citizens returned to their work as though nothing had happened. The number of deaths was seven hundred, and the whole number of killed and wounded amounted to three thousand.

On the same day a provisional government was nominated, and Gen. Lafayette appointed to the command of the National Guards. On Saturday morning, the Duke of Orleans issued his proclamation, announcing his acceptance of the office of Lieutenant General.

On the 16th of July, the funeral ceremonies of George IV. of England, took place. He died on the 26th of June, in the sixty ninth year of his age, and the eleventh of his reign.

24. The British Parliament was dissolved by the king in person.

25. Died in Boston, of an apoplectic fit, Chief Justice Parker, aged 62.

26. Heavy rains in the northern parts of Vermont, and the northwestern part of New York, occasioned the loss of property estimated at $1,000,000, and the death of fourteen persons residing on Otter Creek.

AUGUST.

7. A violent hurricane in Jamaica, W. I. by which several towns and vilages were destroyed, several lives lost, and much damage done to the shipping.

8. The Chamber of Deputies declaring the deposition of the Bourbons, and the vacancy of the throne, called to the sovereignty the Duke of Orleans, by the title of Louis Philip I. King of the French. He was elected by a vote of 229 against 33. He accepted all the conditions of the arrangement including, as they did, material alterations in the charter, the abolition of the Catholic as the religion of the state, the entire divorce of the church from the state, and the removal of the censorship of the press.

9. A treaty of peace was concluded between France and Tunis, opening the commerce of the latter to all nations.

17. Violent storm along the coast of the Southern and Middle States.

18. Charles X. landed in England, with the royal family.

19. The American Institute of Instruction was organized in Boston. The meeting was composed of gentlemen from ten States.

25. The Belgian revolution commenced by an insurrection at Brussels.

SEPTEMBER.

4. Died at Lynn, Mass., Donald McDonald, aged 108;—born in Scotland, in 1722. He was with Gen. Wolfe at Quebec in 1756.

13. An extraordinary session of the States General of the Netherlands, opened at the Hague for the purpose of reconciling the Belgians.

15. The Liverpool and Manchester rail road was opened. The Right Hon. William Huskinson, M. P. from Liverpool, and one of his Majesty's ministers, was killed by the passing over him of the Rocket engine. The rail road was commenced in 1826, and completed at the expense of nearly £800,000. The distance is 34 miles, which Mr Stephenson, the proprietor of the Rocket, passed at the rate of about one mile a minute. 1000 guineas was the reward.

17. The second centennial anniversary of the settlement of Boston. Josiah Quincy, L. L.D., President of Harvard University, delivered an oration.

27. The conflict between the troops and citizens in Brussels, which had lasted four days, terminated. Of the latter, 1000 were killed and 1,400 wounded. Of the Dutch troops 133 were killed and 590 wounded.

OCTOBER.

4. The independence of Belgium declared by the central committee at Brussels. "The province of Belgium, violently separated from Holland, shall constitute an independent State."

NOVEMBER.

7. The practice of Suttee, or of burning or burying alive the widows of Hindoos, was declared illegal and punishable by the criminal courts.

16. The British ministry resigned. The opposition awakened in some, by the repeal of the corporation and test acts, and by the Catholic relief bill; the accession of William the Fourth, a man of liberal principles; the declaration of interference in the Belgic war, and the omission of any mention of Parliamentary reform; were among the causes of their downfall. The prominent members of the new ministry are the following; Earl Grey, first Lord of the Treasury; Marquis of Lansdown, President of the Council; Mr Brougham, Lord Chancellor; Lord Althorpe, Chancellor of the Exchequer, Palmerston, Foreign Affairs; Durham, Privy seal; Goderich, Colonies; Mr Denman, Attorney Gen.

29. The Polish revolution commenced.

DECEMBER.

17. The liberator Bolivar expired at one o'clock P. M. at San Pedro, in a calm, collected manner, confessing and receiving the sacrament at the same time. His remains were interred at Caraccas, where he was born, July 24th, 1783.

21. The trial of the ex-ministers of Charles X. for high treason, closed. To Polignac was adjudged the penalty of civil death, and to his associates that of imprisonment for life.

30. Died at Hartford, Conn, Miss Alice Cogswell, aged 25. The spotted fever left her deaf and dumb, when between the age of two and three years. It was the interest awakened in her case that led to the establishment of the American Asylum for the deaf and dumb.

JANUARY.

19. The annual meeting of the American Colonization Society was held in the hall of the House of Representatives at Washington. The income exceeded that of any preceding year by more than $6000. The plans of the Society are regarded with increasing favor in most parts of the United States.

FEBRUARY.

12. There was an annular eclipse of the sun. In some parts of the United States, the effect was such that fowls were observed returning to their roosts and cattle to their stalls.

MARCH.

1. The celebrated motion for Parliamentary reform was brought forward in the British House of Commons by Lord John Russell, M. P.

APRIL.

11. The ministers were defeated on the Reform Bill in the House of Commons.

24. The king in person dissolved the Parliament. It was an act of boldness and decision, which gained him unbounded popularity.

MAY.

29. Town of Fayetteville, N. C. laid in ashes. Loss $1,500,000. Number of inhabitants 3,500.

JUNE.

6. Elections in Great Britain proceeded triumphantly for the friends of reform. Nearly one hundred and fifty majority returned in favor of the measure.

BIBLICAL GEOGRAPHY.

The study of the geography of the Bible will well repay the attention necessary to become familiar with it. It gives a new interest to the reading of the Scriptures, and strengthens our faith by giving a sense of reality to its historical statements. We find the following pertinent quotation in reference to this subject is given in the preface to the Geographical Index to Mr Ingraham's "Historical Map of Palestine."

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